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SALT LAKE CITY, MAY 25, 1903.

Y. M. AND Y. L. M. I. A. CONFERENCE.

The 8th General conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City on Saturday, Sunday and Monday, May 30, 31, and June 1, 1903.

On Saturday, May 30th, at 10 a. m., a conjoint meeting of all officers will be held in Barratt Hall.

Business meetings will be held on Saturday and Monday, May 30, and June 1; for the young men in Barratt Hall of the L. D. S. university, and for the young ladies in the Fourteenth ward assembly rooms, and general public meetings in the Tabernacle on Sunday, May 31, at 10 a. m. and 2 and 7 p. m.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings.

Special rates on all railroads. See announcement in newspapers for details.

JOSEPH F. SMITH,

General Supt., Y. M. M. I. A.

THOMAS HULL,

General Secy., Y. M. M. I. A.

ELMINA S. TAYLOR,

General Pres., Y. L. M. I. A.

ANN M. CANNON,

General Secy., Y. L. M. I. A.

BOOK OF MORMON NAMES.

By errors in proof-correcting in Monday evening's "News," the report of the committee of the convention at Provo, as to the proper pronunciation of Book of Mormon names, was sadly muddled. We therefore give on this page the text of the recommendations of the committee which were as follows:

Words of two syllables to be accented on the first syllable.

Words of three syllables to be accented on the second syllable with these exceptions, which are to be accented on the first syllable, namely: Amiel (to soft); Amulon; Antipas; Antipus; Corihor; Cumeni; Cureau; Deseret; Gaze-lam; Helaman; Joneam; Korihor; Tubal-leth.

Words of four syllables to be accented on the third syllable with the following exceptions, which are to be accented on the second syllable, namely: Abinadi; Abinadom; Amalekiah; Aml-nadi; Aminadab.

Ch is always to be pronounced as K.

G at the beginning of a name to be always pronounced "hard."

I final always to take the long sound of the vowel.

The accepted pronunciation of Bible names to be followed.

It is expected that a full list of proper names in the Book of Mormon will be prepared and their pronunciation defined, when they will be printed and furnished to the public. While not a matter of vital importance, yet it will be admitted that uniformity in pronouncing personal and geographical names in the Book of Mormon is highly desirable, and that was one of the aims of the convention at Provo.

DATE OF THE SAVIOR'S DEATH.

The exact dates of the birth and the death of Jesus of Nazareth have been a subject of dispute among the learned, for centuries. That the accepted anniversaries are incorrect is believed by many investigators. That the accepted anniversaries are incorrect is believed by many investigators. That the accepted anniversaries are incorrect is believed by many investigators.

The late Orson Pratt once made astronomical calculations, by which he established the date of the birth of the Savior to be exactly as is intimated, and as some view it, positively announced in the opening verse of Section xx of the Doctrine and Covenants, viz: "The rise of the Church of Christ in these days being one thousand eight hundred and thirty years since the coming of our Lord in the flesh," etc. Elder Pratt fortified his position with strong arguments and scientific data, showing that Christ's birth occurred on April 6.

We are reminded of that essay by an article in the Literary Digest of May 16, in reference to the date of the death of the Redeemer. It contains, in English, an extract from a paper in Nachrichten, of the Göttingen Academy of Sciences, written by Prof. Hans Achelis of the University of Königsberg, who astronomically figures out that date to be April 6, A. D. 30. Here is the extract:

"Jesus was crucified on a Friday, according to Matt. xxviii. 1; Mark xvi. 1; Luke xxiii. 44; John xix. 31. According to John, he was crucified on the 14th of Nisan, according to the other evangelists, on the 15th of Nisan. The year is not mentioned.

"Philip was governor between 26 and 36, and at Easter of the latter year had been deceased. In the year 26, the 14th of Nisan fell on Saturday; in the year 27, on Wednesday; in 28, on Monday; in 29, on Sunday; in 30, on Friday, April 6; in 31, on Tuesday; in 32, on Monday; in 33, on Friday, April 5; in 34, on Tuesday; in 35, on Monday. During all of these years the 14th never fell on Friday. From these facts two conclusions can be drawn: one, that John and

not the synoptics have the correct date, and Jesus could not have been crucified on the 14th of Nisan; second, that we must choose between April 6, A. D. 30, and April 5, A. D. 33.

To decide between these two, we must appeal to other data taken from Luke and John. Christ began his public ministry, according to Luke, in immediate connection with the activity of John the Baptist, and the latter began (1) in the fifteenth year of Tiberius; (2) at the time when Pontius Pilate was ruler in Judea; (3) when Herod's tetrarchy in Galilee; (4) when Herod's brother Philip was tetrarch in Haurhan, etc.; (5) when Lysanias was tetrarch in Abelene; and (6) when Annas and Caiaphas were high priests. These data fix the time between August 19, A. D. 28, and August 15, A. D. 29.

According to John 1: 29, the Jews said to Christ, when He entered upon His ministry, that the Temple had been in process of erection forty-six years. This brings us to the year 27-28. Since Christ, according to Luke, was engaged in His ministry for one year—according to John, two or three years—both writers have taken the year 30 as the year of His death. Accordingly we can with good reason regard Friday, April 6, A. D. 30, as the date of the crucifixion.

The Literary Digest refers also to an article in Christliche Welt, which endeavors to show that the method proposed by Prof. Achelis is faulty, but admits that his conclusion is correct, and therefore it supports the announcement that the date of the crucifixion was Friday, April 6, A. D. 30. This is the translation in the Digest:

"The Jewish month is not a fixed date like the Roman month. It went from new moon to new moon, or, better, from the time when the new moon became visible to the next time this occurred. It is accordingly only 29 or 30 days long, and twelve months is accordingly not a solar year, but only 354 days. Accordingly, at least once every three years the Jews had to add an intercalary month. The Jewish year began in spring, with the month of Nisan. If the month begins with the new moon, then the full moon falls upon the 14th-15th. The month of Nisan, as the first spring month, was so arranged that its full moon fell after the vernal equinox. In this way the beginning of Nisan and the beginning of the year were determined with reasonable certainty. But there are two ways of determining the date of Nisan, and we no longer know which of these two ways the Jewish almanac-makers observed. Did they adopt the most reliable way, namely, of counting backward from the full moon to the first? This is probably the more uncertain way, namely, not to declare the first of Nisan until they really had seen the new moon, then the latter date of the month could also have been changed. Much of this calculation, therefore, is uncertain since in case of cloudy weather the new moon would be seen later than in clear. Nevertheless, a careful comparison of these calculations with the two chronological data concerning the beginning of Christ's ministry, leads to the conclusion that Christ's death occurred on Friday, April 6, A. D. 30."

It is not at all unlikely that this conclusion will be disputed by other astronomers and theorists. But these calculations will be of interest to Bible students and to others who believe in the divine mission, if not the Divinity of Jesus of Nazareth. The question as to His Godhead, however, is settled beyond debate in the Book of Mormon, to those who believe that wonderful record what it purports to be. We give the views and calculations of the German pundit for what they are worth, with the remark that the conclusion reached as to the birth of Christ, by Prof. Orson Pratt have never, so far as we have heard, been scientifically controverted.

NO DROUGHT HERE.

From many parts of the country come reports of a disastrous drought. The New York Evening Sun says it extends from the Atlantic to the Pacific. The Sun finds that "high temperatures prevail everywhere except in a small area in the Northwest. Seed cannot break the solid ground, and growing crops are withered and drooping. At a time of the year when the palate craves green things and health demands them, almost famine prices prevail. Truck farmers in Jersey and on Long and Staten Islands are not raising enough lettuce and spinach to pay the old mare's feed bill, and ruin stares them in the face."

At the very time when our New York contemporary was giving this report, which no doubt is correct as far as the East is concerned, most beautiful rain-storm poured its blessed contents down upon Utah's fertile valleys, making vegetation flourish, and gladdening the hearts of the husbandmen. America is a large country, and it has all kinds of climates and meteorological conditions. It is not safe to conclude from the conditions of one section to those of another, for they may be entirely different.

END OF THE WORLD.

The "end of the world" is now set for 1924, barely 20 years from now, by a London "prophet" named Baxter. It is said that a number of credulous persons are preparing themselves for the great event. Mr. Baxter, as so many others who forecast the future, produces scripture texts to prove his prognostications. But undoubtedly he and his followers will be doomed to disappointment, as others have been before them, with equally good arguments in stock.

People often forget the fact that "the end of the world," as used in the Scriptures, is an expression signifying not only the change this earth will pass through, in the final fire, but also other great changes. The deluge marked the "end of the world" that existed before that great catastrophe. The destruction of Jerusalem and the termination of the Jewish polity, was the end of the old "world," and the beginning of a "new world." There will be another "end of the world," when the Kingdom of this world shall become the Kingdom of God, and Millennial peace prevail. The futility of predicting the hour, or the year, for such a change, should be apparent to all Bible students.

There is a final, "great and terrible day of the Lord," when all impurities of this earth shall be consumed, but any calculation as to the date of that conflagration, must be in vain. That it will come suddenly, appears certain. It will not be generally expected. It is well to be prepared always for that day. In fact, the only reason why

inspired writers dwell on that subject is to prepare the minds of the Saints, so that the day shall not come upon them unexpectedly. Therefore, all details are left out, as to times and seasons, and the manner of its coming. The fact is stated with a solemn warning against unpreparedness.

One cause of the divorce evil is evil speaking.

Just now there is more of a boom in cotton than in gun cotton.

Already the Rough Riders are coming apace, and some a-galloping.

In Kentucky there is some doubt as to whether Jett is as black as he is painted.

The tornadoes are doing the besom of destruction in Nebraska and Iowa in first class style.

Following the trend of the stock market these days even the clouds are liquidating.

From Dan to Beersheba—for Mr. Roosevelt—is from Washington State to Washington City.

"What is the use of wars?" asks the Chicago Tribune. To teach little boys not to play with loads.

Everyone should be suited with the present weather. It is made up of all sorts, sizes and conditions.

It would be a difficult matter for a man to get up and dust with the roads in their present condition.

If the weather man is wise he will just keep his eye on the weather and be a bit shy about predictions.

If the people are not good citizens it is not because the President has not told them what constitutes good citizenship.

Judged by the number of dead and wounded, that Paris-Madrid automobile race was the greatest race war of recent times.

In vetoing the South Temple street paving ordinance before it reached him, his honor the mayor took time by the forelock.

Many a man this week will pay tribute to Emerson's memory and praise his works who never read a word of his writings.

The casualties resulting from the Paris-Madrid automobile race are scarcely greater than those usually seen on a football field.

Having honored Dr. Coyle by electing him moderator, there now seems to be some recoil among the Presbyterians over their action.

Strikes come high in New York. A hundred and fifty thousand men there are idle and their wage loss is about four million dollars weekly.

"Washington is the proper capital of the English-speaking world," says Mr. Carnegie. And incidentally headquarters for the Carnegie Institute.

A Columbia university senior, '03, proposes to plant his class flag on the top of Mount McKinley, the highest mountain in North America. Hail, Columbia!

It is said the Cuban senate is bent on rejecting the reciprocity treaty with the United States. Being bent shows that it can be bent, and now it will have to be bent the other way.

New York school principals have asked authority to administer corporal punishment to pupils. Spare the rod and spoil the child was an admonition to parents and not to principals.

The people of Paris and Madrid are very much more wrought up over the automobile race than are the people of London and Berlin. Probably because it was more of a Latin than an Anglo-Saxon race.

If the allegations of corruption in Massachusetts in which a number of legislators are involved, be true, then the Old Bay State is in for about such a time as they have had in Missouri. It is to be hoped that the allegations are false.

PROTESTS OF THE PRESS.

Brooklyn Eagle.

Ignorance, savage fanaticism and official indifference are responsible for the shocking slaughter of Jewish peasants in Russia. The attitude of the Russian government toward the Jews has been oppressive, intolerant and at times violently cruel, so that these unfortunate people have been officially advertised throughout the length and breadth of the empire as objects for general persecution.

The Pittsburgh Times.

That within a short distance of such an important center and port as Odessa, barbarities that rival the night of St. Bartholomew and the torments of the Spanish Inquisition should be permitted by a government which is supposed to be civilized, is almost past comprehension. That women and children should be made the victims of armed mobs shows what a state of barbarism the civilization of the average Russian amounts to. The indifference of the government to these horrors is only added horror to it all.

Philadelphia Record.

One touch of nature makes the whole world kin. The frightful cruelties upon the helpless Jews in Meserabia have awakened the sympathetic interest of all races of men.

New York Commercial.

There is no excuse for, no palliating circumstances in the atrocious murders of Jews in civilized Russia. The Russian government should let go of Manchuria long enough to educate its own masses to a degree of tolerance, at least, of the lives of others. It is not so strange that Christians should be slaughtered in Turkey, but it is strange that Jews should be murdered by wholesale in a Christian country.

Philadelphia Press.

The Russian government expresses great astonishment at such a cruel event, but the local officials are said to have done nothing to afford protection to the Hebrews. It is amazing that a fair-sized city in Russia should be the scene of such an outbreak, the result of which would have seemed horrible in the middle ages.

Philadelphia Telegraph.

The Russian government disclaims, as it always has disclaimed, any responsibility for these eruptions of fanatic hostility, spurred on by robbers and outlaws; but it is none the less a patent fact that government officials have, in

previous instances where these horrors have been visited on innocent members of Russian communities, either shown indifferent apathy or active sympathy with the rioters. The Russian government may evade financial and material accountability in the premises, but the moral responsibility which permits repeated attacks on a persecuted people is a charge that cannot be evaded.

Philadelphia Inquirer.

It is impossible to acquit the Russian government of responsibility for the dreadful atrocities of which the innocent and defenseless Hebrew residents of Kischineff and other places in Bessarabia were made the victims. It is evident from the later particulars of the horror which have been revealed, that the local authorities were most culpably remiss in the exercise of their functions. They may not have taken any active part in the dreadful crimes that were committed, but they seem to have sympathized with the feeling of malignant hatred which those crimes expressed and to have lent at least a tacit encouragement to the work of massacre, pillage and destruction. The same reasoning which made the emperor of China responsible for the murders committed and the destruction wrought in the province of Pe-Chili fastens upon the czar the responsibility for the horrors of Kischineff.

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